

UNITY

Freedom, Fellowship and Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

Chicago, January 24, 1895.

Number 48.

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Editorial

*But God said,
"I will have a purer gift;
There is smoke in the flame;
New flowerets bring, new prayers uplift,
And love without a name."*

—Emerson.

THIS is the way the "Parish Visitor" of the Pacific Coast formulates our work: "We want to reach the unreached, teach the untaught, visit the unvisited, and add to the forces of righteousness as many as we can bring into the service of principle, into the practice of the ideal."

THE Union for Practical Progress discusses this month, "Charity, Organized and Unorganized." This is an ever present subject of consideration, and if by concentrating attention upon it for a month our philanthropic agencies can be improved, surely the time will be well spent. Of course, the charity which has no particular relation to organized philanthropy,—*charity of spirit, love*,—is the important thing. But this cannot be made, it must grow; meanwhile we may well give our attention to that more mechanical thing, organized charity, the charity of the head.

BESIDES its deserved tribute to Mr. Chadwick, H. N. B.'s notice of the Brooklyn poet-preacher's thirtieth anniversary calls attention to two truths that we cannot too often consider. The one is that the more a man does the more he can do; and that in a calling like the ministry the larger a man's life is outside the pulpit—the more points of contact he has with the various and many-sided phenomena of life—the better he is fitted for his peculiar work. The other truth is that every *living* embodiment of religion is a *movement*; that when a school of religious thought has to its own consciousness perfectly defined its position, and takes its stand permanently within the boundaries thus laid out, it is dead or dying.

SINCE the lack of sympathy between the ethical views of Mr. William M. Salter and Mr. Horace L. Traubel found expression in the secession of the editor of the *Conserver* and his sympathizers from the society of which Mr. Salter is lecturer, Mr. Salter has begun the publication of *The Cause*, "devoted to moral progress and the interests of the Society for Ethical Culture of Philadelphia." It is a small eight-page monthly, distributed freely at the meetings of the society, and sold to subscribers at fifty cents a

year. Considerable space is given to the advertisement of Ethical Culture publications, and most of the remainder is taken up with notes of the work in Philadelphia. We are sure anything Mr. Salter puts his hand to will do good and we hope it will succeed.

FROM Japan we have received a bound book and a baker's dozen of pamphlets published during the last two years by the Japan Unitarian Association. We cannot read them, but we learn from the English titles which have been kindly added for our benefit that the two larger pamphlets treat of William E. Channing and Theodore Parker; that the book is Dr. Bixby's "Crisis in Morals"; that of the smaller tracts, one is by Rev. Henry N. Hankes, one by Theodore Parker, one by Dr. Hedge, one by Dr. Bellows, one is a second edition of one of Mr. Gannett's sermons, two are by Mr. Savage, one is by Mr. Knapp, and three are by Mr. MacCauley. The broad character of the work that is being done may be judged from the titles of the three tracts last mentioned,—*"The Threefold Standard of Unitarianism," "In What Sense is Unitarianism Christian?"* and *"The Fellowship of All Religions."*

IN THE COSMOPOLITAN for January Edward W. Bok states what is unfortunately too true when he says that "the discourse of the average minister is absolutely uninteresting to the great run of young men . . . Sunday after Sunday the same ground of statement and argument is threshed over and over. *It is the one point turned over and over: Be good. But what a good life means is either left to the hearer's inference or is explained in such a prosaic manner as to leave nothing tangible in the mind. What reflection of the age in which we live, of the problems with which we have to grapple, is there in the average sermon?*" The most unfortunate thing is that so great a number of young men now entering the ministry think that the kind of preaching Mr. Bok criticises is what is wanted, and protest against the desecration of the high office of the prophet of righteousness to "mere teaching." Their gospel is the simple iteration of the Baptist's gospel, "Make straight the way of the Lord!" Yes; but how?

WE smile at the infatuation of love's early dreams; we pity the girl to whom, to quote Emerson's prose, the "moonlight becomes a pleasing fever, the stars are letters, flowers ciphers, and the air is coined into song." We smile at the boy who places "the most trivial circumstance associated with



IMPORTANT NOTICE.

Commencing with the first issue in March, 1895, UNITY will be enlarged by a greater number of pages. At the same time the subscription price will be increased to

\$2.00 Per Year.

Any subscriber who has paid in advance can have his subscription extended ONE YEAR from the present date, by remitting ONE DOLLAR *before* March 1st. The time up to which payment has been made may be noted on the small yellow mailing slip pasted on each paper.

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New Subscriptions

sent in *before* March 1st will be accepted at the present subscription price, viz., \$1.00 per year, payable in advance.

one form into the amber of memory. When he becomes all eye when one is present, all memory when one is gone; who becomes a watcher of windows, student of a glove, a vail, or the wheels of a carriage." But what shall we say of that boy later along who pursues his fortune with the same intensity with which he once pursued his lady love; who cannot sleep of nights for the haunting schemes, the splendid plans. I care not which one of these demons—forces of the upper air—may have entangled him, he is again driven by an infatuation coming from a source he knows not, pushing with a tendency he cannot measure. And however divine they may be in their origin, necessary in their development, beautiful in their outcome, there comes a time with this love as with the other when it must either grow or die; expansion or paralysis is its inevitable destiny.

ALTHOUGH we are told, and believe, that the country is slowly recovering from the stagnation of business and the very hard times that have prevailed, it is not the less true that the horrors of starvation confront very many of our people. The want in Nebraska is great. The supervisor of Merna County has written to us that he fears "many will perish for want of food and clothes," although the county is doing all it can and appeals have been made to the country at large. Because the destitution in Nebraska is common knowledge, UNITY has not spoken before. We realize that at such times of wide-spread suffering as this, a weekly can but repeat a thrice-told tale. We cannot but speak of it, however, and ask our liberal friends to contribute of their comparative abundance to the needs of their suffering brethren. Nebraska and the neighboring region is not alone in this suffering. An urgent appeal comes also from the secretary of the Indian Rights Association (1305 Arch St., Philadelphia), asking contributions for the starving Navajo Indians.

EDWARD EMERSON tells us, in his book on his father, that Mr. Emerson never allowed in his home the slightest levity concerning the great disturbing passion as it entered young lives. There is nothing more coarse and more corrupting than flippant gossip and shallow humor concerning this bitter-sweet experience which waits upon the untried years of youth. Whatever it is, it is something solemn, something sacred, judged either by its present intensity or by its future fruitage. Perish then the irreverence that makes light of this serious subject. The worst profanity of our day is that which profanes with a joke the awful sanctities of a young girl's heart, the critical solemnities of a young man's soul. Let all the outward fanes of religion be visited with the iconoclast's hammer; let the sacraments of the church be travestied; let the name of God fall flippantly from trifling lips,—and all this defamation, sad as it is, is not so sad as the greater defamation that makes merry over the mystic movements of the God within,

the measureless potency that presses against the valves of the heart with the weight of the millpond that is supplied by the springs and rivulets that had their rise in far-off ancestry, that represent the stream of history, the pressure of evolution.

A GOOD Unitarian pastor of New England, a good friend of UNITY, sending his goodwill to the Congress movement, adds:

I doubt whether the phrase "Liberal Religious Societies" will be found practically a better working name than the shorter name "Unitarian." . . . The appeal which you send is in the name of that religion that seeks to advance "Knowledge, Justice, Love and Reverence" in the world. I have always understood that this is what we stood for under our previous name Unitarian. I shall rejoice to see the advancement of these things under any name.

But the simple fact is that the Congress does include those whom the Unitarian name does not include,—the Jewish contingency that is ready to take hold of hands with the equally open-minded Gentile, the Independent societies, the Universalists and the representatives of the Ethical Culture movement. It is not a question of what will happen. It is now a question of fact, and we prefer to be a part of this advancing movement without waiting to see whether it will languish for want of the Unitarian name or whether in the fullness of time the Unitarian name will become co-extensive with this inclusive thing, now realized to a certain extent in the Congress. Today it does bring into conscious fellowship at least some of the elements indicated. If it should cease tomorrow, we shall not regret our association with so holy a dream, nay, so sacred a realization.

OUR DUMB ANIMALS, published in Boston, is justly exercised over a report that the horses in President Cleveland's stables have been docked, one report being that "the president himself objected to such cruel mutilation, but he was overruled by those whose desires he is in duty bound to respect." A later, and let us hope the true report, states that the rumor is unfounded and that the president's horses have escaped the silly, weak Anglomaniaism. The paper above referred to well says: "In the present state of public information and sentiment on this subject, the man who will cause his valuable horses to be mutilated for life is either a fiend or a fool, and we do not care whether he is president of the United States or what he is." To which righteous indignation UNITY says, "Amen." What if it should be true, if not in President Cleveland's case in the case of some other man, that the "overruling desires" should come from a woman, language, perhaps less blunt, but equally forcible, would still be necessary. But the woman who will cause a bird to be killed that her hat may be decorated is liable to be the woman who would disfigure the noble friend of man, the horse, that she may be "in the style" of it; but even of such women, we hold the same tender estimate which Robert Burns held for "auld Nickie-ben,"

"Then wad ye tak a thought an' men'!
Ye aiblins might—I dinna ken—
Still hae a stake—
I'm wae to think upo' yon den,
Ev'n for your sake!"

Minnesingers.

In the twelfth and thirteenth centuries, as a reaction from the intense other-worldliness of the church expressing itself in grim nunneries, monastic cloisters, vows to celibacy and to poverty, many of the nobles of Germany became professional chanters of love. They called themselves the Minnesingers. They were pledged to sing of woman's love and of woman's beauty. The noblest of these was Walther von der Vogelweide. He began by singing of woman's love like the rest of them, but he could not sing of woman's love without chiming in with the songs of the birds and the fragrance of the flowers; and so he became the earliest of the nature singers, a free-thinking voice, scourging priests and monks with his satire, but doing it so gently and lovingly that when he came to die he was buried in the cathedral grounds at Würzburg. And, dying, he left behind him a will which provided that four holes should be sunk into the stone that covered his grave, and he left a sum of money for the placing of corn every day in these receptacles for the feeding of the wild birds; and the record says that for several hundred years the bequest was carried out and the holes are said to exist still. He too learned the identity of grace and beauty, love and duty, and was the connecting link between the Minnesingers, the professional chanters of love, and those master-singers that followed,—Lessing, Schiller, Goethe, Shakespeare,—who poured into measures all the greatest emotions of the human soul. They wrote the tragedies of life which were also the tragedies of love.

Who now are the great singers of love? Not the Minnesingers of the Middle Ages but the master-singers of today; not the rhymers of the past or even of the present, but the thinkers and the toilers. The astronomer in his solitude at midnight, sweeping the heavens with his glass; the biologist in the solitudes of his laboratory, counting the cattle which he is growing, studying, developing on his microscopic farm,—a bit of a rotten potato it may be; the man who plays with the lightning, compelling it to draw his carriage, to light his chamber and to cook his dinner; the sailor who plows the deep with a boiling kettle; the mechanic, who, spider like, spans the chasm with his network of wire; the man who plants corn and raises sheep; the woman who bakes bread, teaches school, nurses babies,—all of them today are the interpreters of love. Minnesingers? Aye, Herbert Spencer more than Walther von der Vogelweide; Agassiz, Tyn-dall and Huxley, as well as Lessing, Shelley and Wordsworth.

A marginal reading in the revised version renders Paul's text "Love is the fulfilment of the law" into "Love is the fulfilment of law." It is almost always advisable to take the marginal reading. It is that which the

translators did not quite dare introduce into the text for fear of arousing the suspicion of the conventional and the opposition of the dogmatic. It is a compromise of the scholars. If the marginal reading is correct, Paul anticipated the demonstrations of science, stated the poet's inspiration before the poet reached it, viz.: that love itself is a creature of law, that it is the fruition of nature, the culmination of life, that it is, as Emerson says over and over again, "one with beauty and one with truth." The poet's quest and the philosopher's search are interchangeable. Love now ceases to be fantastic or selfish. It is a flowering of virtue. It is an enthusiasm for excellence. Let us not be afraid of it. Let man show his love for his wife not by burdening her with silks and jewelry, not by making her a walking advertisement either of his generosity, prosperity or the dressmaker's skill and the milliner's art; but let him show his love for her by pursuing that nobility that is both her inspiration and her noblest pride.

"Not with scarfs or perfumed gloves
Do these celebrate their loves:
Not by jewels, feasts and savors,
Not by ribbons or by favors,
But by the sun-spark on the sea,
And the cloud-shadow on the lea,
The soothing lapse of morn to mirk,
And the cheerful round of work."

The same law holds those who are swayed by the so-called worldly passions and ambitions of this hurried world. Not one of these pursuits is useless; not one of them is wrong. They become a curse only when they become final. They hold us down when they hold us off from their natural fruitage and legitimate uses.

The passion of the shop, the inspirations of the bank, the snorting call of the locomotive, the electrical throb through telephone and telegraph are not false calls; they are not wicked. They are not to be avoided or evaded. They, like the inspirations of the library and the studio, are holy loves, the guidance of good angels. They only become bad angels when they stop. They are degraded, when they are circumscribed. They are humiliated, when they are pursued as ends rather than used as means. The heart must be instructed by the mind. Love must be tutored by judgment, passion qualified by conscience. The soul must not be tethered, no, not to so spiritual a thing as a kiss, by so seraphic a tie as love for beauty, or aught else that is limiting.

The love of God is not something that has supplanted the others, not something that is opposed to the others, but something that includes the others, that is the fruit of them. The enthusiasm of the farm and the college, the good spirits of trade and agriculture reach out and up and on until by the guidance of their love we are led at last into that realm of the Beatitudes, "the peace that passeth all understanding," into what we understand to be the "Nirvana" of Buddha, the blessedness of Jesus, the "life with God on earth," the "kingdom of heaven within" of the Christian message. The love that is a "fulfilment of law" is not some appendage to life, but it

is life itself; it is not the gold band around the gem but it is "the gem itself revealed by its own burning ray"; love now becomes no passing note on a minstrel's lute, but the permanent refrain of nature, the burden of history, the profound philosophy of life, the hard and sure science of the schools, and thereby becomes the adequate foundation of that working church whose doors are open for the seven-day activities in the interests of humanity, as well as hospitable to the ceaseless workings of the human mind.

Contributed and Selected

Mr. Chadwick's Thirtieth Anniversary.

For the parishioners and friends of Mr. and Mrs. Chadwick in Brooklyn and neighborhood the Christmas feeling has this year been quickened and reinforced by the almost simultaneous occurrence and celebration of the thirtieth anniversary of Mr. Chadwick's ordination and settlement, as the immediate successor of Samuel Longfellow, in the pastorate of the Second Unitarian Society of Brooklyn.

So short a time has elapsed since the celebration of his twenty-fifth anniversary, that no attempt was made to magnify unduly the significance of the present occasion. A pleasant informal gathering of parishioners and friends at his own house was followed last Sunday morning by a church service in which the accomplished writer-preacher passed in rapid but comprehensive review main features of his thirty years' work.

Without undertaking to give a detailed report of a discourse so interesting for the frankness with which it touched on the preacher's relation to almost every phase of his work, we are glad to express our hearty agreement with him in his claim, modestly but justly made, that from the very beginning of his ministry he has been a careful, persistent student and writer in almost every field of literature. In addition to sermon writing, the close relation which he has entertained to the daily, weekly and monthly press, as an essayist and reviewer of many of the more important books of the day, has brought nearly everything worth reading to his capacious literary net, and his powers of digestion and assimilation have been remarkable. While his friends have often objected to this use of his time, in which he has been successfully protected by his devoted wife, he maintains that this omnivorous literary foraging and reviewing has been indispensable to his mental culture and the best possible use of the time usually devoted by ministers to pastoral calls.

However his friends may differ with him in this opinion, in one thing they are all agreed, — that very few of his ministerial brethren have succeeded in attracting and holding a wider public. Of his pamphlet sermons, issued once a month for eight months of each year, over 300,000 have been printed and distributed, reaching probably some two thousand readers every month. Add to this the large number of readers of both his prose and his poetry in his printed volumes and in current magazine literature, and it is easy to see that Mr. Chadwick's real congregation is not the select and devoted company which gathers every Sunday in the little church at Clinton and Congress streets, but the very much larger and widely scattered one which has learned to know and to love him chiefly through the printed page.

A great treat awaits this wider public in

the form of a new and most attractive-looking volume, sumptuously printed and clothed by that best of good printers, George H. Ellis, entitled "Old and New Unitarian Belief." In this, the most recent series of his lecture-sermons, Mr. Chadwick reviews in a masterly way the development of Unitarian thought, more especially during the period covered by his own ministry, which has been synchronous with most of the modern advances and discoveries that have so greatly modified human thought and life.

To our thinking, the most important service to be rendered by this latest expression of the author's mature thought and scholarship is in calling new attention to a fact, hitherto very imperfectly apprehended by large numbers of avowed Unitarian believers, and to some of whom even now we fear that the truth may not be wholly welcome. This very important and indisputably established fact is that, like every other great faith the world has ever known, Unitarianism has been and always must continue to be a *movement*, a growing and sometimes rapidly changing faith, and not, as so many have thought, or wanted to think, a fixed unchanging belief, "the same yesterday, today, and forever." While our best scholars have always felt, known and maintained this, to the less studious and more timid this admission has often seemed to be a fatal confession of instability and weakness, confounding as they have the inherent changeableness of man's attitude towards truth with the unchangeableness of truth itself. To all such the nine carefully studied chapters of Mr. Chadwick's book will surely bring help, new light and new faith, showing as he does so clearly that, through all the great changes and modifications of faith since Channing's day, there has been on the whole far more gain than loss.

H. N. B.

Hidden Influences.

You hadn't ought to blame a man fer things he hasn't done.

Fer books he hasn't written, er fer fights he hasn't won;
The waters may look placid on the surface all aroun,
And yet there may be undertow a-keepin of him down.

Since the days of Eve and Adam, when the fight of life began,

It ain't been safe, my brethren, fer to lightly judge a man;
He may be tryin faithful fer to make his life a go,
An yet his legs git tangled in the treach'rous undertow.

He may not lack in learnin, an he may not want fer brains;

He may be always workin with the patientest of pains,
An yet go unrewarded, an, my friends, how can we know
What heights he might a-climbed up to but fer the undertow?

You've heard the Yankee story of the hen's nest with a hole,

An how the hen kep' layin eggs, with all her might and soul,

Yet never got a settin, nor a single egg! I trow
That hen was simply kickin 'gin a hidden undertow.

There's holes in lots of hens' nests, an you've got to peep below,

To see the eggs a-rollin where they hadn't ought to go.
Don't blame a man fer failin to achieve a laurel crown,
Until you're sure the undertow ain't draggin of him down.

—Selected.

RENEW your subscription *before* March 1, and save a dollar. All renewals and new subscriptions after that date will be at the rate of \$2.00 per year. The size of the paper will also be increased by adding more pages. Induce your friends to subscribe *now*.

Reminiscences of Walt Whitman.

For a time it was deemed best that the corner near the door should be turned into a studio, while he retained his place in his great arm-chair at the farther window. Imagine him there calmly sitting, surrounded by a confusion of literature of every description piled on the floor knee deep at times—his flowing grey-white hair and head, and Canada-grey suit blending well into the picture. No one but Walt Whitman knew the contents of those three or four bushels of letters, pamphlets, magazines and books that had flowed in to him for six months or more with every mail from the four quarters of the earth. But with the crooked end of his cane he could fish out, with less difficulty than many experience in finding what they desire on their orderly shelves, the precise thing demanded by the occasion. If he could not quite reach he would say to whoever was there and interested, "You will find it just under the corner of that pile," or at whatever other point he remembered to have tossed it. If one wished to investigate for himself any part of that "heap o' things," he was welcome to do so, only he must "take care not to disarrange anything." Vila Blake, of Chicago, after visiting Camden, reported, "I found him in the midst of such appalling confusion I wondered for a moment how he breathed—vast heaps of everything piled about him. It seemed as though an earthquake had thrown all the life and literature of the hour into ruins—everything in fact, but the old god. He alone remained unperturbed and indestructible." * * *

His visitors that summer (1876) came in troops,—they were from England mainly, representing literature, art, science and politics. Members of Parliament with zeal for the "Study of America," turned aside to visit Camden, across the ferry from Philadelphia, because they believed America had living there a representative of importance, "not eclipsed by any dweller in Washington or elsewhere." A "noble lord" presented himself at noon one day and was ushered straightway through the hall into the kitchen where we were at dinner, with a cordial invitation to lay off his hat and come and "have a bite with us." If he never had dined in such a place before, he had the grace to conceal any surprise and show himself the truly interesting gentleman that he was, with manners as simple and unpretentious, yet hearty, as his host's. The conversation turned on high themes, while justice was being done to the plain but ample fare, a veritable and modern instance of "plain living and high thinking."

There were many ladies, who came with their honeyed words of admiration for the poet, but none so rosy and beautiful as were "three graces," who filled the doorway with their brightness and sent their laughter through the hall. Again we were at dinner, and they too came in "for a bite" when we had "moved together" to give them room. They had followed in the wake of the lord from Merry England. The rest of the party had gone off to see Niagara, but they had "much preferred to take in Whitman."

"How blooming, how healthy, how knowing they are," said the poet, when they reluctantly had taken their farewell, protesting that they should "cherish the memory of that day while they lived."

I soon found that the common people of the town were on perfectly good terms with Mr. Whitman. Children flocking by stopped at the open window with their questions, or came romping in to make the canary very jealous of their presence, and then it was "nip and tuck," as Whitman said, "between

the bird and the human critters as to which could make the biggest racket." Old men paused to pass the compliments of the day, and several old women appeared to have made the discovery that there was a teapot always standing hot on the kitchen stove. Of the number was "Old Aunt Mary," who did some "cleanin' up" occasionally. She was of opinion that "a land that could boast of two such gentlemen as George Washington and Walter Whitman, ought to feel pretty proud."

Although Walt Whitman had written in his "Song of Myself,"—

I celebrate myself, and sing myself,

which is as far as some of his critics are disposed to quote,—the very next line is explanatory,—

And what I assume, you shall assume,
For every atom belonging to me
As good belongs to you.

Nothing of the "colossal egotism" attributed to him was observable. Every other "critter" interested him, and I think he harbored never a thought but all other souls were of equal goodness with himself. He was not, however, bound to like everybody. There were "bores" in the world and he had not the grace to patiently bear with them on all occasions. I have known him when awearied that way to rise and go up stairs, leaving his visitor uninformed of the hour of his return. There came a professional "agitator,"—he so declared himself,—and stood with hat in hand orating, till at length probably it dawned upon him that he was getting no adequate return for the outlay,—Whitman having studiously perused several letters meantime, only interposing his "thanks" when there seemed to be a lull. It was with a compassionating forgiving tone that he said: "You do not appear much interested, Mr. Whitman; I think I will take my leave." And so he departed, the poet's unthinking "thanks" ringing in his ears. Though this wholly in earnest man professed to be familiar with Walt Whitman's writings, he could have formed but an imperfect idea of the man who had written:

I loaf and invite my Soul,
I lean and loaf at my ease, observing a spear of
Summer grass.

—Sidney H. Morse in *The Inlander*.

Lord Ormond and His Aminta.

Notwithstanding the fact that the literary, and even the religious papers, have been rhapsodizing over this last book of Meredith; that the *Independent* calls it "exquisitely delightful reading"; the *Churchman* "a noble novel," "the most manly of the season," etc., we should like to inscribe on the title page of every copy that is likely to fall into the hands of the young, or the immature, the lines:

"Better conquest canst thou never make,
Than arm thy constant and thy noblest parts
Against these giddy loose suggestions."

The book is frankly immoral, and just how ministerial critics can reconcile it with their consciences to commend it enthusiastically in religious papers, we cannot quite understand.

That a powerfully written story of illicit love should receive unqualified praise in these days of moral awakening upon this subject, is surprising, and rather disheartening. That the lovers should be brought out triumphantly happy, seems unnatural, to say the least, to people who have observed life closely. Not thus did Tolstoi deal with this theme in *Anna Karenina*. That book, while treating of a similar indulgence of unlawful love, is one of the most powerful sermons against such a yielding to passion that was

ever preached. No greater tragedy of Retribution has been written in our day. But what is there in Lord Ormond of warning or reproof? What young man reading it would find himself strengthened against temptation; what girl's delicacy would not receive a shock? Would they not be in danger of inquiring of themselves if the teachings of parents and friends had not been too ascetic? if, after all, it is eternally true, that in the day the soul eateth of this forbidden fruit it shall surely die? The virtue of the young is not impregnable.

"Hercules himself must yield to odds,
And many strokes, though with a little ax,
Hew down and fell the hardest timbered oak."

The author of a dime novel carrying such an improbable and repulsive ending, would be hooted from the stage, but a strong, if disagreeable writer finds himself received with loud and long continued applause. H. T. G.

Symbolism in Literature.

BY REBEKAH LESEM.

A Paper read before the Atlantis Club, of Quincy, Ill.

Every thought that is breathed into existence, has a pair of wings that would take it back again to its original home. For thought is a fanciful thing, playing with the mind of man for centuries often before it will finally consent to become his slave. But once within his grasp, it slowly winds itself about the heart of man, until in the fulness of time, the slave has become king, where he once dared not show his face as citizen. The new thought has become ruler of man's actions, and sways his life with its existence. And to the throne of this new king of the new thought come his followers with wondrous gifts—symbols of their love and reverence. Books and monuments, altars and paintings, the work of artist and sculptor, the song of the poet and the musician, all heaped high about his throne. Day and night join in the universal song of praise and send their messengers to give new light to the new king. After many years of faithful worship there comes a new generation, however, which cries "Where is this your king,—show him to us, that we, too, may live." And the wise men of the nation turn proudly to his throne, and point their fingers to their king. But a change has come, the king is nowhere to be seen—only the symbols, the symbols banked high above his throne. And as the wise men turn to these relics of past love and reverence, they find a strange sign engraven upon the face of each. One, wiser than his brethren, interprets its mystic meaning, and says, "This mark is the signet-ring of the Eternal, and its name is Truth. Upon all the welcome works of man is stamped this signature, and until the word fades from its place the work will be holy."

It is this eternal tragedy of thought which creates the symbols of the ages, and their issue may be seen in book, painting and marble. Book, painting and marble—these silent guides, these mighty histories of an idea, supply the place of prophet and teacher. For the symbol is the historian of the ages. In its form is imprisoned the spirit of the times; and this Wandering Jew of the ages will not be set free until a new symbol has been stamped upon his face.

The souls of men have ever cried for a revelation of the great truths that underlie the foundation of the earth. They have searched for them on the mountain-tops of Sinai and Olympus, in the grottoes of Delphos and Eleusis. Priest and poet, prophet and philosopher—each has done his share in the work. But a truth is a changeable God; and

the halo which surrounds his words, fades or brightens with the ages. It is for this reason that the soul of man has created the symbol. First perhaps as a token of reverence, or even of fear. Later, as a means of preserving the dim outlines of a fading truth. Thus the symbol becomes not only the sign of the truth, but also the means of reaching it. This double office, as servant of the spiritual and master of the material, gives the symbol a mighty power. His domain reaches into the land of both human and physical nature, and so the symbol becomes the mirror and monitor of humanity. It perpetuates the higher lessons of life, and in its form holds truths, which the Ten Words alone could not have taught mankind. For man is not satisfied with abstraction alone. He must have truth in its objective form, the real, to bring him in closer relationship with the ideal.

Attach a symbol, a meaning, to a piece of cloth, and it will lead men to their deaths. Detach the meaning of our American flag, and our children will use its angel-numbered stars and stripes for doll clothes.

Why does our age build monuments for our fathers? Why does it write histories of their lives? That each may be a symbol of their thoughts and works, teaching the higher lessons of life to all humanity. And unconsciously, perhaps, we live in these symbols, which are the prime factors in the joys and sorrows of our lives.

Our very days, years, and ages are symbolical of a mighty thought. Why did the Hebrew begin his years with the Creation? Why did the Christian number his years from the birth of the founder of his religion? And it was the birthday of a holy idea that made the Mohammedan count his years from the flight of Mohamet. For all eras are symbolical of the thoughts of man during different stages of his existence. No man can number the years of eternity; and yet, which one of us is yet willing to give up his own peculiar method of measuring the ages, false though it may be, as long as its years are a symbol of a holy idea?

So the Greek Olympiad pictured the highest idea of the Greek mind. To the old Athenian, each year was a symbol of his philosophy, which radiated through all his physical and spiritual efforts. The French Revolution which expected to inaugurate the era of reason, tried, too, to number the years from its days. But it failed, because imagination, and not reason, is king. Reason may unfold a truth, but it cannot perpetuate it. The scientist dare only find a single lesson in the flower; but to the poet it brings the lesson of love, law, and eternity. To him, every natural fact is the symbol of a spiritual. He is the *highest* Astronomer; for the poet does not stop with the scientist, but takes his knowledge, and makes it a law of life.

Nature, alone and unassisted, cannot lead man; but he who establishes a symbol of its wonders, is its prophet. He who sees "books in brooks and sermons in stone," brings the blue of heaven into the heart of man. He who kindles the imagination with a new thought, or with a new symbol of an old thought, helps uplift humanity. For it is the artist, the poet, who is the creator of the symbol. Be it in the shape of book, painting or marble, his work will live, if it have the spirit of truth beneath its garment.

All the arts symbolize the same abstractions, and the expression of any one may be translated into that of another. The story of Faust has been told in song, book, and painting, and all bear the same message to the world. Yet the symbol expressed in book is the broadest of all symbols: for a

book is the only work of the artist which contains the highest thoughts of man, and which today enters the home of rich and poor alike. It is only the rich man who may hear a Patti or a Paderewski. It is only the man of means who may see the Venus of Milo, and be inspired by its perfections. But a book and its treasures are the property of the world. For this reason literature is the most inclusive of the arts, and its work, the most far-reaching.

What is it that has made Faust, Hamlet, the Iliad and the Bible universal? It is their *symbolic* value, as interpreters of the various aspects of human feelings. For a book that would live must embrace both exoteric and esoteric significance. It must contain within its covers, the earthly and the heavenly, the human and the divine. Thus Beatrice is not only Dante's earthly love, but a representative of Higher Wisdom. Under the name of Margaret, Goethe meant to express more than the love of Faust; and his Mephistopheles is the symbol of something more than a polished villain.

A frequent subject for the poet, pictured in song and story, has been the struggles of the ever-active intellect, and its aspirations for a higher view of life. Thus it was not alone Adam and Eve who cried for a higher knowledge, or a Faust who tried to find it, but a *living thought* behind each, that ever aspires for a broader view of Nature and her laws. Thus it was not Prometheus only, but a living thought, that was chained to the rock, and it took another living thought to set him free. The sighs of Job, and the words of Qoheleth, too, are only symbols of the presence of this struggle in the human breast in all ages.

Another aspect of the human mind which has been a prolific source of inspiration for the poet, is that caused by the conflict of duties in the human breast. The Greek poet symbolized this conflict in the Antigone, in Oedipus. Shakespeare gave it life in his Macbeth, Hamlet and Richard III. With the touch of the poet's pen, Richard becomes not only a murderous villain, but a symbol of the conflict between mind and heart, between a great intellect and a base soul. Brutus is not only a Roman conspirator, as history would make him, but a representative of the duty of man to his country and to his fellow man. Shakespeare, of all poets, had the power of giving living form to human emotions; and his symbolization of their various phases have made him the poet of all ages.

The true power of a poem does not then lie in the grace and beauty of the heroine, or in the number of incidents which it unfolds. But its strength rests with its symbolic value, with its power both to veil and to disclose the truth.

Of all modern poets, perhaps Ibsen best understands the force of symbolism. He knows that a truth not explicable is dearer to the heart than a truth that we can understand at once. He knows that it is the mystery, the inwardness of this half-veiled truth that makes its symbol such a mighty factor in man's life. Prometheus-like, he, too, takes strange fire from heaven, and creates new symbols for man. Though they may at times cast the veil over the truth, yet they also help reveal it. And who would not prefer the alternating lights and shades, the mountains and valleys, to continuous sunlight or monotonous plain?

He is the greatest poet who can give new shape and new value to the crude material around him; who from deep experience with man and nature, can create new symbols of old truths. So the Greek mind creates a Prometheus, the early Christian, a Wander-

ing Jew, and the Hebrew, an Elijah or Messiah—each of which was once only a conception, which the loving fancy of the poet moulded into an image. And in this image lurks the totality of the life of a period. For not in chronicles and constitutions has the true history of the world been written. The historian may relate facts and events, but it is the poet who writes of the mind. When we wish to study Greek life, we go to the Greek poet. Who today reads the Greek historian? It is Shakespeare, and not the chroniclers of his time, that we read when we wish to understand the mind of the days of the Tudors. Heine and Goethe give us the true German mind, as no philosopher could ever give us. Dante and Milton, too, are historians of peculiar phases of Italian and English thought; and the images which each have created will live longer than the books of the most careful chroniclers of their times. For every book that has lived has at some time been the symbol of a thought: and the ages show us that truth will live in a symbolical form long after it has perished in any other.

But time, which desecrates all things, also desecrates the symbol. No creation of man is above the eternal law of fate. The old truths do not cease to be true, excepting in the sense that they cease to be ours. They belong to another age; and what is not welded into our being ceases to be a truth for us. For, though the hearts of men are always alike, the intellect changes. So, too, while the permanent truths remain unchanged, their symbols must be re-interpreted. They must seek new shape in which to express the truth which they embody. Marlowe and Goethe both symbolize the same thought, yet it is *Goethe's* "Faust" that is bone of our bone, and flesh of our flesh. And perhaps a coming generation may yet call Peer Gynt a higher Faust. For our symbols must keep pace with the intellect. When they have lost their meaning, when the original spirit has taken wing, then the poet must search for new forms in which to embody his thoughts. Whether the Tempter be symbolized as Serpent or Satan, as Mephistopheles or Heine's charming gentleman, his form must always keep pace with the ages. If the villain be represented as the blood-thirsty Jew of Malta, or the polished Svengali—each must be a son of his age. If the heroine be a shy, yet bold Rosalind of Shakespeare's time, or a Svava Ries of our own—each must be symbolical of her time, that her name may live. For the truths which these characters symbolize in their actions belong to all ages, as the sun belongs to all time. But their form, their modes of expression change as do the clouds, and come and go with the eras.

The Home

Helps to High Living.

- Sun.**—Faith is a deep fountain in the soul, below reason, below knowledge, far below sensible experience.
- Mon.**—Without the exercise of faith we could not live.
- Tues.**—We do not increase our faith by argument, but by exercise.
- Wed.**—As life advances, our faith ought to deepen and strengthen.
- Thurs.**—We climb from faith to faith by a manifold experience.
- Fri.**—We climb from the childish faith to that manly faith which is still childlike.
- Sat.**—Every noble act of devotion to truth, helps us to a better faith in the divine and eternal goodness.

—James Freeman Clarke.

To My Dog Rex.

Friend, if the gift of human speech denied
Thy noble race were granted thee today,
And thou couldst thus thy inmost thought unfold,
What wouldst thou say?

If the beseeching pathos of those eyes,
Fixed on my own with sad but mute appeal,
Could voice itself in words, what more of love
Could they reveal?

I ask no other token of thy truth,
Thy deep affection, steadfast loyalty,
Than those far-reaching and imploring eyes
Unfold to me.

Could human hearts thus meet in full accord,
And each to each their fervent love express,
How many a life were blessed, now languishing
In loneliness!

Mrs. S. W. Jewett in Our Animal Friends.

Trees that Give Milk.

THEY ARE DISCOVERED IN SOUTH AMERICA BY A
NOTED TRAVELER.

Dr. Spruce, the renowned South American traveler, mentions a tree, a member of the dogbane family, the juice of which is used as milk. On the bark being wounded the milk flows abundantly, and is of the consistency of cow's milk, of the purest white and sweet to the taste. The Indian mode of taking it is to apply the mouth directly to the wound and thus receive the milk as it flows. Dr. Spruce says he has often partaken of it without experiencing any ill effects.

In Guinea the natives employ the milk from a tree belonging to the same family as the last named; in the vernacular it is known as hyahya, and to botanists as *Tabernaemontana utilis* (so named after Jacobus Theodorus Tabernaemontanus, a German physician and botanist). The milk has the same flavor as sweet cow's milk, but is rather sticky, on account of its containing some caoutchouc.

In Para a lofty tree, belonging to the star apple family, attaining a height of 100 feet, is used in a similar manner to the others mentioned. Incisions are made in the bark, and the milky juice flows out copiously, having about the consistency of thick cream, and if it were not for its taste, which is somewhat peculiar, could hardly be distinguished from it.—*Chicago Telegram.*

Bunny as a Sprinter.

The crew on a local freight out of this place had an amusing exciting experience down the road last week. They were pounding along at a good speed where the hill came down very steep when a rabbit started from the side of the road and took to the middle of the track in front of the engine. Bunny was either too badly rattled to think of going down over the river bank into the bushes or else enjoyed the fun, for it bounded along in front of the train, while the trainmen made a royal chase after it for at least a quarter of a mile, when the rabbit found a clear place to reach the woods on the upper side and amid the cheers of its pursuers left the field. Not, however, before it turned one good somersault and narrowly missed coming to a sad end under the car wheels.—*East Brady Review.*

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The Sunday School

The Fifth Year of the Six Years' Course.
The Growth of Christianity.

BY REV. J. H. CROOKER.

LESSON XX.

Protestant Creed-Making.

Chronology: Seventeenth Century. At the beginning of this century occurred: The final triumph of the Netherlands; the English Settlements in North America; King James's Version of the Bible (1611). Later came: The destruction of the Huguenots at Rochelle, 1628; the Thirty Years War; the Civil War in England. At the close of the century French intolerance produced the Revocation of the Edict of Nantes (1685), and English liberality secured the Act of Toleration (1689). The two dogmatic centers: the Synod of Dort, 1618-1619; the Westminster Assembly, 1643-1647.

I. TRANSFORMATIONS OF CHRISTIANITY.

Growth is the law of religions as of plants. The very process of life means change; and to live and grow a religion has to outgrow its earlier forms and faiths. To do its work in the world, a church has to accommodate itself to new conditions, undertake new tasks, and revise its teachings to include discoveries. This growth is sometimes downward, as well as upward; and what, at times, has seemed a decline of faith, or a corruption of the church, was a more serviceable form of Christianity for the passing moment. To live, it had to meet lower conditions; to lift people from those conditions, it had to stoop temporarily to that lower level. What has appeared like a transformation backward has in the end resulted in general progress. We must look upon the whole history of humanity as a divine education. God is in all the processes, and out of them all comes a fruitage of good. We must appreciate the utility in former days of what is now dead. But we are under no obligation to use today what was once of service. We appreciate the stone ax, but we do not use it. What we call Christianity is a growth like other religions. It has constantly been changing. To live, it had to grow.

The first great transformation of Christianity was theological. The new faith had to accommodate itself to the intellectual conditions of the world into which it entered. It had to lay hold of the riches of Greek philosophy and incorporate them into its own life. It had to give some fresh answer to the old problems of providence and the Godhead. In doing this, the center of interest and emphasis changed from the life and gospel of Jesus to speculations about his relation to the Almighty. In some ways this seems a corruption of the original Christianity; but it was an inevitable, and for the time being a fruitful, transformation. It was, however, a radical change in the spirit and activity of the church: from moral to theological questions; from "character-making" to "theory-making." We have seen how it gave us the Nicene and other creeds.

Later came a sacramental transformation of Christianity. The energies of the church turned away from the training of people in conduct to the administration of sacraments, which fed the sense of mystery and rolled back their superstitious fears. In this the church was doing something for public order and personal righteousness, but by crude symbolisms such as fitted the conditions of its members. After the Reformation, came another transformation of Christianity among Protestants. The study of the Bible for dogma led to an elaborate "creed-making," which dried up the heart and arrested the progress of mankind.

II. THE USE OF SCRIPTURE FOR DOGMA.

The early Reformers not only used the Bible more extensively, but more freely, than

the Catholics. Its study was a method of religious education. The impulse in this line led thousands to learn to read that they might know the Oracles of God. Its worst parts were better than the lives of the saints that people had been reading. Its best parts—prophecy, psalm and parable—were freighted with vastly higher moral and intellectual influences than the mass or the confessional. Its power as a natural educational agency was great. We do not have to call in a miraculous factor to account for the impression which it made and the life which it created.

The use made of the Bible by Luther, Zwingli and Calvin was more rational than the methods of their followers. In conflict with Rome, the Protestants needed a supreme authority; and that authority they found in Scripture, which they made into a final and infallible standard of faith and practice. The more the Bible was used as an authority, the more the method of study became dogmatic. It ceased to be a fountain of inspiration and came to be an arsenal of texts for the support of an opinion. People then knew but little of the true origin or real nature of the writings of the Bible. The method of interpretation was unscientific and irrational. The very benefits derived from it, blinded them to its defects and limitations.

By the end of the sixteenth century the common Protestant use of the Bible had become well established; and it proceeded upon three false assumptions:—

1. Being regarded as an *Infallible Revelation*, all its parts were made equally important. Grotesque fancies were imported into its obscure phrases; its outgrown teachings and ancient errors were set forth as obligatory; more emphasis was often put on its incidental than on its essential elements:

2. The study of the Bible was *dogmatic*. It was the popular impression that salvation lies in belief in a creed, and that the true creed is described in Scripture. Men went to its texts for theological opinions. This use of it brought into prominence its more obscure and speculative passages to the neglect of its ethical teachings. And as their method of interpretation was so faulty, what the Reformers set forth as "Biblical Truth" was often one of its erroneous teachings or something wholly foreign to its pages.

3. These dogmatic Protestants, more intent on the *creed-teachings* than the *conduct-values* of the Bible, misused its language, either to construct from it a theory of human nature without reference to other facts, or to formulate a description of the Godhead where it had no bearing. It is surprising to note how these creed-makers took a few figurative scriptural phrases, relative to *some men*, as an exhaustive definition of human nature, when a simple appeal to life would have shown them that mankind is infinitely better than what these dogmas assert. It is more surprising to note how they took other Biblical phrases to frame a complete description of the mechanism and purposes of God, using the language for more than what it was intended to teach and going into regions of mystery where rational reverence allows no such dogmatic trespassing.

It was not strange that this "Biblical Dogmatism" arose; it was the perversion of a good use of the Bible which had been spiritually fruitful. But it is difficult to find anything more unattractive than the vast systems of theology then constructed from Biblical texts. This was a new and unlovely, if vigorous, form of Christianity. The subjects were repulsive,—total depravity, the wrath of God, the torments of the lost. Or trivial,—did the decree of redemption come before

or after the permissive decree of the fall? Or illegitimate because beyond the limit of rational discussion,—was the blood of Christ shed for all men or only the elect? Or heart-rending,—are there non-elect infants who are damned without a chance of being saved? The method of study was unscientific. It tore texts from their natural connection and piled them up in support of propositions foreign to the thought of the Scriptural writers. The spirit of the discussion was always dogmatic, generally arrogant, sometimes very abusive. Some of the worst passions of the human breast played through these theological debates.

III. THE CREEDS OF DORT AND WESTMINSTER.

In this way grew up a Protestant *Scholasticism* as barren and acrid as the Catholic scholasticism of Anselm and Aquinas. With this difference: The new creed was drawn out from Scripture rather than from church traditions, to illustrate a scheme of atonement rather than to enforce papal power and sacramental rite. On the problems that vexed the early church—the Trinity and the Nature of Christ—there was very little discussion. The creeds of the early church were taken for granted. At one time in Germany there were various diverging lines of dissent, but they were harmonized in the Formula of Concord, 1577, or stamped out by an enforced conformity to the Heidelberg Catechism, 1563, both of which followed the main ideas of Luther. The powerful teachings of Calvin completely controlled the opinions of the Protestants in Switzerland, France, Holland and Scotland, and strongly influenced the English mind.

About the year 1600, Arminius (1560—1609) came to the front in Holland, with more generous views of human nature, giving freedom to man's will; and also more generous views of God's purposes, giving universal scope to the atoning blood of Christ. His followers took a definite stand against Calvinism (1610), and came to be called *Remonstrants*. They were the liberals of their day, and of their number were such men as Grotius and Barneveldt. To put an end to these heresies, a company of great theologians was called together at a Synod in Dort on Nov. 13, 1618. A set of dogmatic decrees were formulated, which asserted the most rigid Calvinism: The total depravity of man, and the complete paralysis of his will; the election of some to salvation and others to damnation without regard to their personal merits; the atonement of Jesus simply for the elect; the irresistible character of saving grace. And yet they said that man was to blame if he was lost! Surely, a loveless, unreal and contradictory scheme! Two hundred Arminian ministers were driven out of their places. But the Remonstrants continue to exist in the Netherlands. The more liberal views of Arminius have had great influence in the theological world, having been made the creed of the Methodists by John Wesley. Everywhere they have served as a stepping stone to a more rational Christianity.

When the Puritans rose up against Charles I. in England, in seeking friends for their cause, they came under the influence of the Presbyterians of Scotland. The Parliament, in opposition to the king, called an assembly of divines to meet at Westminster to reform the church. It met in 1643, composed of about seventy members, and remained in session for nearly four years. The chief debate occurred over the form of church government, but the Presbyterian system was adopted, under the pressure of Scotch influence but against the protest of some of the

most eminent Englishmen, such as Milton and Cromwell.

The Confession of Faith set forth by the Westminster Assembly is a clear and strong exposition of Calvinism. It is a classic in its way, and has had immense influence upon Protestants, being accepted as a standard of belief not only by Presbyterians but by the strict Orthodox generally. Its merits lie in the rigorous character of its logic, the clearness of its statements, and the solemn dignity of its spirit. It represents a thorough but not extreme Calvinism. The fall of man in Adam, the corruption of human nature, particular election, a sacrificial atonement, the damnation of the heathen and non-elect infants, the impossibility of salvation by good works, the infallibility of Scripture, and the eternity of hell-torments are its chief doctrinal teachings.

The defects of this Confession are obvious: (1) While professing to be simply a logical arrangement of the teachings of Scripture, in reality it over emphasizes some of the more imperfect ideas in the Bible, it misinterprets many passages, and it largely neglects the noblest parts. It makes hardly any reference to the teachings of Jesus. (2) It practically destroys both the Fatherhood of God and the Brotherhood of Man,—the very heart of the gospel. (2) Its teachings run counter to the facts of nature and human life. Science discloses a universe wholly unlike the one implied by its language, a human nature vastly different from what it describes, an origin of man totally unlike its fiction respecting the fall of Adam. Biblical scholarship sweeps aside its dogma of infallibility as untrue and the majority of its interpretations as erroneous. Historical science rejects the miracles upon which it bases so much, disallows the supernatural character of Jesus which is its central proposition, and finds among the heathen a goodness and piety which it denies.

IV. THE NEW CHRISTIANITY.

The one great mistake of those Protestants, so intent on *creed-making*, was their assumption that salvation lies in belief in dogmas, and that the religion of the Bible is a system of theological opinions. This dogmatic form of Christianity the world has largely outgrown. The ancient creeds are kept in the constitution of the churches, but little attention is paid to them. The most popular and powerful preachers of all sects either ignore or deny the dogmas once considered so important. The religious books now most widely read are devoted to other themes. The modern mind takes no interest in the problems which were uppermost at Dort and Westminster. Men have moved into a new world, vastly more religious, where these things seem false or trivial.

The "New Christianity," rising all about us, is the simple but mighty gospel of Jesus, enriched by Science and Democracy, enforced by the Philanthropic Impulse, and operated through the Educational Method. It puts character-building above creed-making; deeds of love above dogmas of wrath; service above sacrament; obedience to moral law above belief in theological statements. It makes the Golden Rule central; it uses the Sermon on the Mount rather than the Nicene Creed as the chart of life; it appeals to love instead of fear. It encourages growth and discovery rather than conformity of opinion; it pleads for brotherhood and co-operation; it insists on freedom; it uses the Bible, not to make a creed, but to enrich a life. The New Christianity finds the service of God in helpfulness to man, the way of salvation in the path of righteousness, the sure salvation in perfected manhood, the only authority in love and reason, an adequate basis

of religious organization in a common purpose to be good and do good. All truth, its Scripture; all men, its field and fellowship; all loving souls, its saints and ministers; a kingdom of heaven on earth for all, its ideal and aspiration.

See Allen, "Christian History," vol. III, pp. 59-73, for some judicious remarks respecting the past and future of Calvinism; Fisher, "The Reformation," pp. 433-439, 459-475, narrates the facts briefly; Schaff, "Creeds of Christendom," vol. I, pp. 508-524, 701-760, gives the standard History of the Synod of Dort and the Westminster Assembly; Beard, "The Reformation," chap. VIII., discusses Protestant Scholasticism clearly and fairly; Buckle, "History of Civilization," vol. II, chap. V., shows us the fruits of Dogmatism in Scotland; Jonathan Edwards, "Sinners in the Hands of an Angry God," illustrates the climax of the dogmatic spirit; Matthew Arnold, "St. Paul and Protestantism," is a powerful exposition of the errors of the creed-makers; Crooker, "New Bible and its New Uses," chap. III., discusses the authority of Scripture.

QUESTIONS ON LESSON XX.

"We appreciate the stone ax, but we do not use it."

1. *Transformations of Christianity.*—Life, growth, always involves what? How explain the apparent downward growths of Christianity? How interpret human history as a whole?

Its first transformation? The need thus served? And the result? Its second transformation? Need thus served? Result? Its third transformation? Need thus served? Result?

2. *Use of Scripture for Dogma.*—The great new school-book of the Protestant? What supreme need was it made to serve? The Protestants' three errors: (1) The Bible an infallible revelation: what followed from that? (2.) The Bible held the true creed and salvation lay in believing it: What followed? (3) The Bible was interpreted all awry: what two malformations of doctrine resulted? The system of theology thus built up of Bible texts—how is it described?

3. *Creeds of Dort and Westminster.*—Scholasticism again, Protestant instead of Catholic; but differing how from the Catholic as to basis and aim? What beliefs in the old Church creeds did the Protestants take for granted? And what beliefs did they develop in their own new creeds? The Lutheran creeds were adopted where? The Calvinistic creeds adopted where?

Who led a revolt against them? The *Synod of Dort*,—how long before the Pilgrims sailed? The "Five Points" of Calvinism there set forth,—what were they? Fate of Arminius and his followers? And their after-influence?

The *Westminster Assembly*,—Where held, and how long after Dort? The Westminster Confession,—its teachings? Its merits? Its three grave defects? (Answer this last question carefully.)

4. *The New Christianity.*—What has become of these sixteenth and seventeenth century creeds? The great mistake that underlies them all?

Describe the New Christianity:—

Its relation to Jesus	Its service of God
Its supreme emphasis	Its source of Authority
Its central rule	Its basis of organization
Its chart of life	Its Scriptures
Its appeal and insistence	Its fellowship
Its use of the Bible	Its saints
Its plan of salvation	Its ideal

[Better learn by heart the last paragraph of this lesson.]

Western Unitarian Sunday School Society.

The monthly directors meeting was held Jan. 4th, Mr. Gould presiding. There were present Messrs. Gould, Kerr and Scheible, Mrs. Leonard and Miss Lord. The minutes of the preceding meeting were read and approved, and the treasurer's report was adopted as read.

Mr. Gould brought up the question of changing the price of the service book, as the cost of it had exceeded the estimates considerably. Voted that the price be fixed at \$4 per dozen and 40 cents for single copies. Upon motion, the president, Mrs. Leonard, Mr. Jones and Mr. Gannett were appointed as a committee to consider the proper form and price of the next year's lesson leaflets. This committee was also empowered to consider the question of publishing an illustrated weekly paper, and to take such action as they deem best. The meeting then adjourned.

ALBERT SCHEIBLE.

Secretary Pro Tem.

A report of the Sunday School Conference announced in this column week before last will be found this week in the Notes from the Field under the heading "Quincy."

UNITY

A Journal of Religion.

Non-Sectarian Liberal Constructive

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Published Weekly, \$1.00 per Year, 5 cents per copy.

PUBLISHED FOR
THE UNITY PUBLISHING COMPANY,

BY
BLOCH & NEWMAN.

Office, 175 Dearborn Street, Chicago.

Remittances should be made payable to Bloch & Newman, and should be by express money order, post-office money order, draft, check on Chicago bank or registered letter.

Discontinuances.—Subscribers wishing UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

Business Letters should be addressed to UNITY PUBLISHING COMPANY, No. 175 Dearborn St., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post-office.

Notes from the Field

Chicago.

ALL SOULS CHURCH: The great event in the Unity Club life of All Souls Church is the successful production of Browning's "Colombe's Birthday" by the Dramatic Section, under the direction of Mr. Wentworth. The play was given at length, and the large audience crowding the auditorium of All Souls Church was one of the most attentive and interested that ever witnessed an amateur performance. All of the parts were ably sustained. A student of Browning, one of the English faculty of the University of Chicago, who was present at the performance and who had previously seen Julia Marlowe-Taber's company present the play at McVicker's theater, said that although Mr. and Mrs. Taber and their company did well what they did at all, the performance at All Souls Church was more satisfactory, because it presented the several studies of character that Browning has offered us, while for the production at McVicker's theater much had been sacrificed to make it a "star piece," the parts of all but Colombe and Valence being greatly cut or wholly excised. s.

THE THIRD CHURCH held its annual meeting Monday evening, Jan. 14. The different departments of the church work reported a prosperous year. Even the finances were satisfactory, the slight deficit from the regular sources of income being more than filled by a prompt and generous subscription, so that there was a small balance in the treasury. The amount raised during the year was nearly seven thousand dollars; but this included twenty-seven hundred dollars borrowed to pay off the mortgage held by the American Unitarian Association of Boston, as well as another smaller mortgage held by another party.

The minister in his report spoke fitting words for two members whom death had

taken from the society during the past year; while Mrs. West, so long the earnest and efficient superintendent of the Sunday School, but now compelled to lay down her work through ill-health, sent a most admirable letter on the value of the Sunday School. Mr. William I. Marshall was re-elected as secretary and treasurer for the ensuing year, and Dr. E. L. Holmes, Mr. H. H. Badger and Mr. A. M. Lewis were chosen as trustees for two years. G.

Ann Arbor, Mich.

The most interesting social gathering of the year at the Unitarian church was held last Monday night. It was the annual supper and re-union. A hundred and twenty-five persons sat down to well-filled tables. After supper there were toasts, responses, brief reports of work, recitations, music, etc. Prof. Pettee acted as master of ceremonies. Mr. W. R. Childs and Mr. B. A. Finney spoke in the interest of the financial and business side of the church. Mr. Robert Phillips represented Unity Club, calling attention to its very successful course of lectures and to its great value in the city in tending to break down social and sectarian prejudices. Mr. A. P. Gilmour spoke for the Young Men's Liberal Guild, and Miss May Taylor for the King's Daughters, giving interesting accounts of the Sunday Bible classes and the various lines of social, benevolent and helpful work which these excellent institutions are carrying on. Miss Ida Allen told about the Saturday sewing school and the useful work it is doing for the poor of the city. Mrs. Pettee, who represented the Ladies' Union, read a very bright poem, in which the literary and other work of the union were very happily characterized. Mr. J. Sivret indulged in some interesting reminiscences. Captain Danforth spoke of the value of liberal churches. Mr. J. T. Powers gave some illustrations of the value of a liberal church to young men. Prof. Mechem spoke with fine wit yet with earnestness and power upon Religion and Law. Mrs. Sunderland spoke of the heart side of the church. The recitations and music, which were a very pleasant part of the evening's exercises, were furnished by Misses Sykes, Millspaugh, Taylor, Lucy Cole and Mr. Flinterman. All together the re-union was one of the most enjoyable and successful ever held in the church.—*Ann Arbor Democrat.*

For the next Sunday evenings Mrs. Sunderland's subjects in her Bible Class lectures will be: "Newman and the Catholic Revival," "Pusey, Keble and the High Church Movement in the Church of England," "Arnold, Maurice, Kingsley, Robertson, Stanley and the Broad Church Movement."

El Reno, Oklahoma.

By invitation of the Methodist minister, that veteran liberal missionary, Rev. John S. Brown, of Lawrence, Kansas, one of the most active workers in the great west, although he is a great-grandfather, preached on Sunday to a large and interested audience on "Emerson," in a Methodist church of this place. s.

Eugene, Or.

The Unitarian services here conducted by Dr. Eliot and by Messrs. Wilbur and Copeland are growing in interest, and are the more important because the state university is situated at this place. The Universalist Society continues most cordial to this new liberal movement. Dec. 16, the two societies held a joint meeting in the morning in the Universalists hall, and in the evening the Unitarian service was conducted in the Opera House, Mr. Wilbur preaching.

Freeport, Ill.

The Freeport Democrat gives about three

quarters of a column to the report of Mr. Alcott's Address in that town on January 13th, and to an explanation of the movement in which he is engaged. We are told that Good Templar's Hall was well filled by an attentive audience, and the prospect of a liberal church at Freeport seems good.

Mr. Alcott is reported to have said in part: "All religion at bottom is one. Men should be made free in order that they may be religious, just as we make the citizen free in order that he may be a patriot. Mind and heart should be made perfectly free in the interpretation of religion, that they may be like a spring in the hillside, and not like a pool. There should be organization and leadership, but no bosses. The world is tired of bosses. Each for all and all for each, is the grand fundamental law of all economy in the church as well as outside of it. In the true religious life and its fruits we find all there is in the highest sense worth living for. Religion is a scientific necessity of man and without it in its most intelligent form he must degenerate. Our relation to the All is as certain and natural as it is to the food on our tables."

Madison, Wis.

On January 13, Rev. W. D. Simonds began a course of evening lectures and services, to extend to the end of March, devoted to "New World Leaders of Public Opinion." The several evenings will be devoted to: "Benjamin Franklin," "Thomas Jefferson," "Daniel Webster," "Wendell Phillips," "Theodore Parker," "Contemporary Club Evening," "John G. Whittier," "Thomas Corwin," "Horace Greeley," "John Brown," "Abraham Lincoln," and an "Emerson Evening," in charge of the Young Peoples Guild.

McMillin, Wash.

At the dedication of the Unitarian church at this place last month, Rev. O. L. Fowler, pastor of the local Congregational church, took part with the two Unitarian ministers, Messrs. Copeland, of Salem, and Adams, of Puyallup.

Oakland, Cal.

Rev. C. W. Wendte preached on "Judaism and the Universal Religion" at the Jewish synagogue on Friday evening of last month, Rabbi Friedlander conducting the service.

Parker, S. Dak.

The little band of half a dozen families that organized themselves into a church of humanity last year still continues its meetings. "We held our anniversary meeting on the fourth Sunday in October, when we were just one year old. We have finished 'Beginnings' and have just taken up the first lesson in the 'Growth of Christianity' by Rev. J. H. Crooker."—J. S.

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Quincy, Ill.

SUNDAY SCHOOL CONFERENCE:—The first object of the Conference at Quincy last week was to study the graded course of study used by the Unitarian Sunday School of that city; and the conference was very successful in that object. After the cordial and largely attended reception and supper, Mrs. Parker spent an hour explaining the details and practical working of the course, reading some of the questions asked the different grades and the written answers given by the pupils. One of the fundamental principles of the course is to start with topics on a level with the child's mind and lead the mind upward instead of pouring in things, like the geography of Palestine or the history of the Jews, which have no relation to the actual life and present development of the child. Therefore Mrs. Parker starts with the relation of the child to its home and school life, its relation to father and mother, brother and sister, playmate and schoolmate, and by a skilful series of questions or stories draws out and develops the thought of the child along these lines. This is the first grade. The second takes up the relation of the child to the world of nature and helps him to realize what the inorganic world does for him,—the sun and air and water, in their varied forms—and what the organic world of plant and animal contribute to his life and happiness. The third grade takes up the more complex relation of the growing boy and girl to the society of which they form a part. In the fourth grade the primitive beginnings of life as revealed by anthropology are the subjects; while in the fifth grade, the Hebrew religion is taken up; and the Christian religion makes the subject matter of the sixth and last grade.

The course is very successful in the Quincy school as conducted by Mrs. Parker; and the first half of it seems to offer better methods and subjects than any our liberal schools as a whole have yet adopted. The second grade especially seems to promise a foundation for a natural religion. If the child of eight or ten years could be taught to see that this whole world is divine now and here, not merely one far-off land and time and one ancient people, he would be ready in later life to see God in all things. As it is now, religion is taught as an ancient, foreign thing, imported from Palestine and borrowed from the Jews, instead of being our native American birthright.

The second subject of the Conference was to bring the neighboring Sunday schools together, that they might get and give new enthusiasm. This object was only partly attained, as several of the schools which had promised through their minister to be present, were not represented at the Conference. Those however who did come were amply repaid by the papers and discussions. Mr. Backus, of Alton, gave an admirable essay on the "Ideal Teacher," rightly emphasizing character as the one indispensable element in such a teacher; while Mr. Hosmer, of St. Louis, treated the subject of "Responsive Services" in a large historical way that cast a new light on it. The Conference concluded with a platform meeting Thursday evening, presided over by Mr. Bradley, of Quincy, at which Mr. Gould spoke of the Purpose of the Sunday School, Mr. Backus of the Sunday School and the Parents, and Mr. Hosmer of the Present Problems of the Sunday School, resulting from the transitional age in which we live.

San Francisco, Cal.

Rev. N. E. Boyd, of California, who became quite well known to many of the liberal faith in and about Chicago summer before

last, has temporarily assumed the duties of Resident Chaplain at the Sailors' Home of the Ladies' Seaman's Friend Society of the port of San Francisco. UNITY thinks that he is well fitted for the place, and hopes that he will be persuaded to remain in it.

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DEAR BROTHER JONES:—

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Lawrence, Kas.

The Study Table

THE GERM-PLASM: A THEORY OF HEREDITY. By August Weismann, Professor in the University of Freiburg-in-Baden. Translated by W. Newton Parker, Ph. D., Professor in the University College of South Wales and Monmouthshire, and Harriet Rounfeldt, B. S. With 24 illustrations. "Contemporary Science Series." New York: Chas. Scribner's Sons, 1893. Cloth, 8 vo, pp. 477, \$2.50.

The science of biology has made such tremendous strides these latter years that life itself and many of its mysterious operations are being revealed in a manner hitherto undreamed of. The transmission of life and the revival of parental characteristics in the offspring have become the greatest of biological problems. In this field Prof. Weismann has earned a world-wide reputation and his views in regard to heredity have aroused the attention and admiration of the most learned. Though his earlier essays are scattered writings, the scientific world has long been familiar with Weismann's theory of heredity, but as new facts are being discovered almost daily, theories and generalizations must necessarily have to undergo modification. As almost the latest expression of the eminent professor's views, the present volume, to those who are interested in the subject of heredity (and who are not?), will afford most fascinating reading. It would be impossible in this short notice to give an adequate exposition of the theory, but a very brief outline of it may indicate to the reader the subject matter of the book.

As everybody knows, the basis of life is the biological cell, with or without its membrane and nucleus. The nucleus was long recognized as the center of vitality, the very citadel of life. Then it was found that the nucleus was made of nucleoli. Still later investigations showed that these bodies contained peculiar looking rods, which stained differently from the rest of the cellular structure and so were named "chromosomes," or "idioplasm." These Prof. Weismann calls "ids" and he believes that they are constituted of an unknown number of "ids." There are other subdivisions of the id in this theory, such as the "determinants" and "biophors," but for all practical purposes the "id" is the primary element and goes to make up what is known as the "germ-plasm." This germ-plasm, therefore, with its constituent "ids," is a part of every biological cell making up the living organism. It contains the principle of vitality, it is continually being divided in the course of the development of the individual from the egg up; it bears the characteristics of its host as well as of the ancestors; by means of its determinants it forms the special feature of its host, such as color, physiognomy and other characteristics which distinguish one individual from another. The operations of this

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The famous Drury Lane Boys' Club, of London, began with four members, four poor, little, ragged boys, who, tired of being told to "move on," when they gathered on the street to talk, conceived the plan of having a club which should meet in a cellar, that being the only available place.

Other boys heard of it and asked to join. The meetings grew so large that the capacity of the cellar was strained to its utmost limit, and yet new members were begging to be allowed to come in. Application was made for the use of a room in the Parish House, and, a young man being found who promised to be present and to see that the furniture and room both were not demolished, permission was granted. But what a vigorous child this one, born under such adverse circumstances, proved itself to be! It outgrew the limits of its new home, and demanded a whole building. Then outsiders began to hear of it, and came to see what these boys were doing. And when they saw the gentlemanly behavior, the thorough appreciation of the few books, and of the few pictorial papers, which had been gathered together, when they realized how many boys had in this quiet, unostentatious work been saved from evil and from crime, they gave the aid which was needed, and a proud set of boys moved into larger quarters. The first floor is utilized as a gymnasium, the second has a general meeting room, while the third has been fitted up as a library and reading-room by Mrs. Burnett in remembrance of her son Lionel.

The peculiarity of Dobbins' Electric Soap is that it acts right on the dirt and stains in clothes and makes them pure as snow, at the same time it preserves the clothes, and makes them keep clean longer. Have your grocer order it.

Missionaries in India.

A biting article, almost contemptuous in tone, is contributed by Purushotam Rao Telang, a Brahman, on Christian Missions to the December *Forum*, and is followed by a reply from James M. Thoburn, missionary bishop of the Methodist Episcopal Church. The controversy was excited by an article in the same magazine last April, written by Mr. Gandhi, telling "Why Christian Missions have Failed in India." Mr. Telang says sarcastically that the missions have not "failed," and will not fail so long as \$14,588,354 is added every year to the capital invested in missions. He speaks of the life which the missionary who receives \$100 a month is enabled to live, saying that this is equivalent to an income of \$1,000 a month in America. He draws the following picture of the missionary in India:

"He can have five or six servants, a good house, free of cost to him, and a horse and carriage—at a cost of less than \$100 per month. The missionary lives exceedingly well. He has no cares except the making of his reports and statements of the converts that he makes. In the morning he takes his breakfast; he walks in the church grounds, and looks to his flower-garden; then he sits in an arm-chair on the veranda, reading the Bible, newspapers, or a book; he eats a hearty luncheon and takes a good nap, the servant pulling the fan; he gets up at 3 o'clock in the afternoon, takes his Bible and goes to the town, followed by a pariah convert. He stands at the corner of a street, fixes his eye glasses, and makes a sign for his pariah disciple to begin the work. The pariah, clad in American garments, excepting his head-dress, stands and exhorts his countrymen to embrace Christianity. While the Christian pariah goes on with his harangue, the missionary looks with a smile of pride, first on the pariah and then on the people. When the Christian pariah exhausts his fund of exhortation and ends his oration, the missionary adds a few words. The better class of people look at him with pitying eyes, smile, and walk off to their homes. By this time it is the hour for dinner, and the missionary goes home. The talk and the walk give him an appetite for the good dinner that awaits him. After dinner he enjoys music or a chat with his wife, and then he retires, to get up in the morning to repeat the arduous business of the day previous."

A Change To Make Money.

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers because everybody wants one, especially when it can be got so cheap. I believe that in two years from now every family will have one. You can get full particulars by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.

Mrs. B.

Negro Superstitions.

The superstitions of the negro possess no logical order or sequence, and yet there is one central idea about which they all crystallize. This idea is contained in the word "warning." The negro interprets any unusual sight or mysterious sound not as a present threat, but as a warning of future danger. He is not in the least apprehensive that the uncanny things he sees will do him physical injury. An ex-slave, who encountered the ghost of his ante-bellum mistress on the road one evening, ran four miles at the top of his speed, and fell exhausted at the door of the barn on a Virginia farm where I was visiting; but he assured me the next morning that his panic was not due to the fear that the ghost would do him bodily harm, but solely to the fact that the appearance struck him as a warning of his own death, and that he fled from the idea rather than from the phantom.

Many of the minor and a few of the more important superstitions of the negro are derived from the superior race to which he was so long in servitude. The darkies of Virginia and Maryland are firm believers in what they call the "hell hounds," a spectral pack of hounds coursing in the air; and woe to the belated wretch who hears the baying of these ghostly dogs, for he is certain to die within the year. A colored boatman on the

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Susquehanna River related to me, with fear-protruding eyes and trembling lip, that about a month before, being on the water after dark, he heard the hell hounds above him in the air, crossing from one bank of the river to the other. He was unshaken in the conviction that a period would be put to his life within the following eleven months; but in this uncomfortable opinion he was mistaken, for, after an interval of three years, he still lives. There can be no doubt that this superstition is simply a survival of the old English story of the Gabriel hounds, and that the negroes derived it from the English settlers of the middle colonies. The African has really made no change in the legend except to give these dogs a less celestial designation, and thus refer their origin to a region from which they might more logically be supposed to proceed.

The negro has no specific names for his ghosts, preferring to describe them by a circumlocution, but he is punctilious in assigning them to appropriate localities; or perhaps it would be better to say particular localities, for in many cases the appropriateness is hardly discoverable. Ghosts which haunt the highway never by any chance appear in a footpath, and the spirits which inhabit the forest are rarely or never manifest in visible form, but make their presence known by strange whisperings, groanings, and inexplicable noises.—*Atlantic Monthly*.

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